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which caused the good bishop such trouble in the Peasants' War. The book alludes also to the persecutions of the Evangelicals and Anabaptists after 1525. The narrative is a connected one throughout. We would venture the criticism, however, that the value of the book might have been enhanced if the author had thrown his material into chapters. There is no table of contents, but an alphabetical list of names used in the book is subjoined.—A. J. RAMAKER.

Die Heilsordnung. Von Emil Wacker. (Gütersloh: Bertelsmann, 1898; pp. 334; M. 4.) The author is director of a deaconess institute and has published a number of devotional books and discussions on practical piety. This book insists on conversion and the personal appropriation of salvation. He feels that Lutheran theology has dealt too exclusively with the doctrine of justification by faith and the objective side of salvation, and has neglected the dealings of the Spirit of God with the soul of man. To those of us who have been bred in evangelical religious bodies of America or England the gospel preached here will seem elementary; but every nation knows its own needs, and the ponderous German thoroughness of the author brings out many familiar truths in a new light. He carefully, and, on the whole, wisely, warns off the dangers of the revivalism that is lumped as "Methodism" in Germany, and, like a good Lutheran, ever insists on the work of God and abhors synergism.—WALTER RAUSCHENBUSCH.

Christi Person und Werk in der Predigt. Von D. Hermann Gebhardt, Kirchenrat. (Gotha: Gustav Schloessmann, 1898; pp. xv + 140; M. 2.60.) In the preface the author very cleverly portrays the different classes of ministers he has known and their attitude to preaching: the easy-going men, content with reading the papers and cultivating their hobbies, who regard the sermon as an unwelcome interruption and get over it as lightly as they can; the men who scold at the morals of others, but have no religious life in them; the zealous parish workers, who consume their time in societies and meetings and social schemes, and have little strength to spare for their sermons; and the really faithful and able preachers. They all seem to him in a measure to fail in holding and impressing their audiences, especially the men. The author thinks the fault is largely with their message. He tries to set forth the doctrine of the person and work of Christ as it ought to be preached. The book is a useful and concise summary of biblical teachings, but we have failed to see that it rises to so ambi-

tious a pledge. The style has an unusually rapid and pleasant movement.—WALTER RAUSCHENBUSCH.

Jesus and the Resurrection. Thirty Addresses for Good Friday and Easter. By Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia. (London and New York: Longmans, Green & Co., 1898; 5s.) This volume contains two series of related addresses: one delivered at a three-hours' service on Good Friday; the other delivered at various Eastertides. The Good Friday addresses are based on the seven words from the cross; the Easter addresses are based on the various incidents connected with the resurrection of our Lord which the evangelists have preserved.

The purpose of this little volume is to furnish an addition to the already vast mass of devotional literature, the distinctive feature being the coupling of the incidents of the resurrection with the scenes at the cross. The note of all the Good Friday addresses is love; and this note is continued in the first of the Eastertide sermons.

The author is well known as a member of the "Catholic" school of thought, and it was to be expected that these sermons should show the characteristics of the school. And so, as a matter of fact, they do, though in a less degree than one might anticipate. Most Christians would not feel that Friday, during the hours from twelve to three (see p. 16), is any more appropriate for intercessory prayer than any other day or hour. Nor will the author's idea of apostolic succession (Sermon XII) find acceptance outside of his own school.

Nevertheless, the religious tone of these addresses is a healthful one. The preacher has used his imaginative power to good purpose, and offers real food to the people who were fortunate enough to sit at his feet.

The reproduction from stenographic notes is faithful. The occasion is clearly perceivable to the reader. The author, in revising, has apparently preserved well the form of the sermons as they fell from his lips.

The express devotional literature is not always the best thing to inspire true devotion. In aiming at the heart many preachers and writers have ignored the fact that there is a head. Dr. Mortimer has not done this, and his addresses will take their place among the best of the literature of that class.—L. W. BATTEN.